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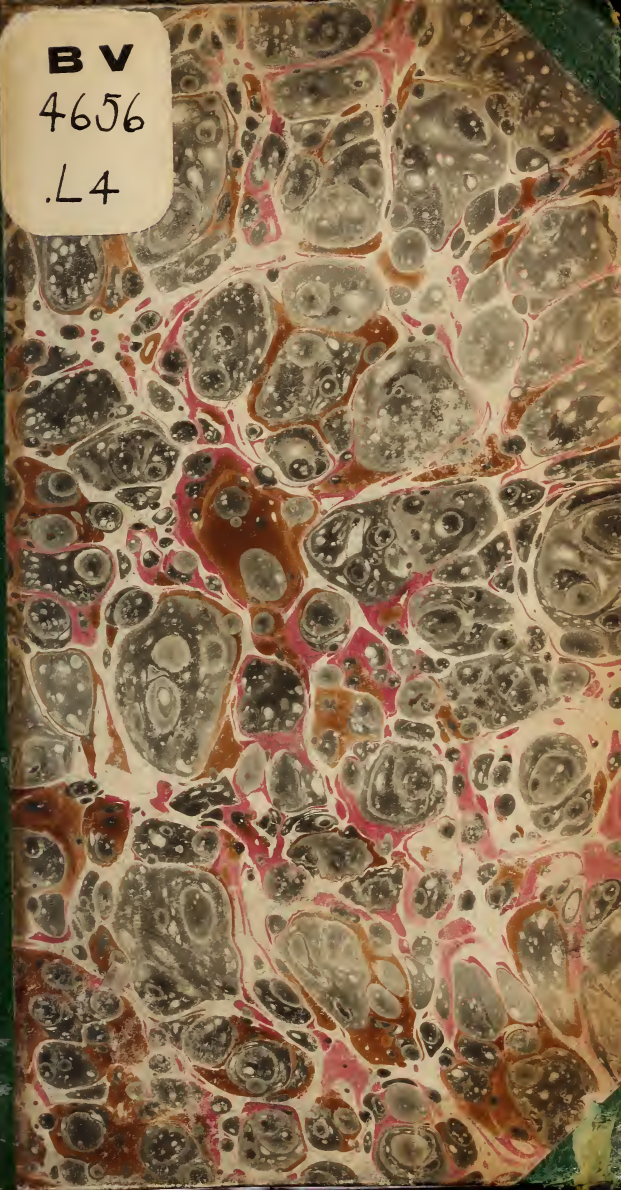
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LESSONS

ON

THE COMMANDMENTS.

PREPARED FOR THE AMERICAN S. S. UNION AND REVISED
BY THE COMMITTEE OF PUBLICATION.

“My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee.”—*Proverbs*, iii. 1, 2.

AMERICAN SUNDAY SCHOOL UNION.

PHILADELPHIA:

No. 146 CHESNUT STREET.

1832.

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PREFACE.

It is an object of the highest importance, that the exercises of the Sabbath school should be so varied, from time to time, that none shall grow weary with their sameness. It has been usual in many schools to pursue the same unvaried round of recitation, exhortation, and prayer, from week to week, and from year to year. And it has not been unusual to hear complaints from such schools, that the children were inattentive; or, that the schools could never be kept full. The truth is, we have something more to do than merely to place the truth before the minds of children. We must exert all our ingenuity and ply every art to make the truth attractive, and to fix upon it the

whole undivided attention of the minds we would affect. For every good result, we look only to the blessing of Heaven upon our efforts. But while we pray for that blessing, we must also pray for wisdom to adapt those efforts to the great object we have in view.

The *Lessons on the Commandments* were prepared in their present form in accordance with the views above stated, and are recommended to be used in Sabbath schools, as one mode of varying their exercises. They can be used by superintendents, as a general exercise for the whole school after the ordinary lessons for the day are finished, or by teachers with their respective classes. The former will probably be found most interesting to the children.

The teacher will readily perceive that questions may be multiplied or varied according to the age or capacity of the scholar. Those appended to the lessons

may serve as hints, and perhaps not altogether unprofitable ones, in the study of the subject. The answer given to the first question under the first lesson, for example, may suggest to the teacher the importance of enforcing on the mind our constant dependence on God for all our blessings; the second, the duty of prayer, both general and particular.

TO TEACHERS.

“And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”—*Deut. vi. 7.*

THIS, my fellow teachers, is the command of Jehovah to the children of Israel, respecting the commandments and ordinances which had been delivered to them from the mount. And considering the precept enforced, equally binding on us as on those to whom it was originally promulgated, may we not profitably inquire—*ought we not*, as Sabbath school teachers, as parents, or guardians, to be diligently and constantly engaged in teaching them? To those who occupy

either or all of these responsible situations, I would suggest the inquiry, In what manner do you teach those over whom you are placed as teachers or guardians, the statutes, the ordinances, and commandments of the Lord? Do we ourselves understand the spirituality of God's holy law? Have we made it our study? Have we often asked of God, that we might more and more comprehend the extent of its requirements? If so, we have not neglected to teach them diligently unto our children. But if, like the unconverted Jew, we seek for justification in the outward observance of a law of works—if by the law we have never been convinced of the knowledge of sin in our own hearts, then have we failed faithfully to teach the same to others.

I do believe that in many families, and in many Sabbath schools, the study of the commandments is too much neglect-

ed. I say the *study*. Children may be able to repeat them; and some children may know that they may worship other than the true God, without bowing to an image fashioned by art or man's device; or they may have learned that he that hateth his brother is a murderer, and that they daily transgress the commandments of Jehovah,—yet how very *few* are there who thus understand them. Is it not rather a lamentable truth, that there are very many children, who are as ignorant upon this important subject, as if they had been born and educated in a heathen land? And if so, is it not time that a course of instruction should be pursued which will remedy this defect?

Such are some of the considerations which have induced me to attempt the series of Lessons on the Commandments, adapted to the capacities of children. Should the design of the writer be favourably received by superintendents and

teachers in our Sabbath schools, and should the exposition he may be enabled to present, appear to them calculated to advance the great cause in which they are engaged, (and that this may be the case is his most ardent desire and fervent prayer,) he will, in addition to the benefit he himself may receive, have reason to praise God, that in this humble way he may be instrumental in promoting his cause in the earth, and in leading many to say, with the pious Psalmist, "O how love I thy law, it is my meditation all the day. How sweet are thy words unto my taste; yea, sweeter than honey to my mouth." "*Through thy precepts* I get understanding; *therefore* I hate every false way." Then shall we, by divine grace, be enabled to teach these statutes diligently unto our children, and they again to their's.

My dear fellow labourers, if we are faithful in the discharge of this duty—if in the spirit of wisdom and love, we walk

after his commandments, and teach them to others, we shall not lose "the things which we have wrought," but shall receive a full reward; for the divine love, shed abroad in our hearts will quicken, encourage and strengthen us, that the way of God's commandments shall never be grievous.

Pray, then, that all your efforts may be blessed, in advancing the cause of truth; and that God's perfect law, convincing the unconverted of sin, may be the means of saving their souls, and leading them to the Saviour, in whom was no sin, and who was manifested to take away our sin.

LESSONS

ON

THE COMMANDMENTS.

LESSON I.

“The law of the Lord is perfect, converting the soul.”—*Psalm* xix. 7.

I INTEND, my dear children, by God's assistance, (and in every thing we do, you know, we need his help,) to give you a number of lessons, upon what seems to me to be a very important subject. And I hope to be able to make them interesting and useful to you. But to have them do you good, you must not only *read them*, but you must *study them*. And that it may not be a hard study, I shall ask some questions at the end of each lesson, and per-

haps your teachers may use them for lessons in your Sabbath schools.

Now I hope every little boy and girl is able at least to *say*, and that *some* of you *understand*, the commandments, or, as they are often called, the law of God. But, fearing that some of you do not understand them, and feeling that it is very wrong for children who live in a Christian country, to be ignorant of them, I have undertaken to write these lessons, that all of you may know more about them than you ever have before.

You have often been told, (especially those children who go to Sabbath schools) that you are sinners—that you need new hearts, before you can love and serve God, and that you must *repent*, or you will be lost. Your kind parents and best friends, often tell you this, yet you do not believe them. Well now, my dear children, if you will only study these holy commandments, you will be convinced how guilty you are in the sight of God.—You will see and feel that there is but one

way of escape, and that by faith in Jesus Christ, and be led, I hope, to embrace him as your Saviour. If such be the result, oh, what a pleasant, what a profitable study this will be to you! Paul the apostle, who, you remember, was a great and good man, once said—"By the law is the knowledge of sin:" that means—the more diligently and faithfully we study the commandments, the more shall we understand and feel the wickedness of our hearts; and that will lead us to ask God to give us new hearts, and to put within us right spirits.

So then, my dear children, if you hope to be good boys and girls when young, to be happy and useful when you grow older, and to dwell with God forever in heaven when you die; you must not only *study* the Bible and the commandments, but must *pray* to God that you may *understand* them.

But for fear this lesson will be too long I shall now stop—and I hope you will be

so much interested as to answer every question which is printed at the end of it.

QUESTIONS ON LESSON I.

Whose assistance do you need in all your doings?

For what ought you especially to ask, when you read the Bible or study your Sabbath school lesson?

What is the design of these lessons?

To make them useful what ought you to do?

What are the commandments often called?

What did Paul once say about the law?

What did he mean by the law?

Can you tell me how the law convinces of sin?

What must children do who hope to be happy?

LESSON II.

“For our God is a consuming fire.”—*Heb. xii. 29.*

The commandments were delivered, or spoken to the children of Israel, with a loud voice by Jehovah, while they were on their journey from the land of Egypt to the land of Canaan. Having been delivered by the power of God, from the cruel slavery in which they had so long been held by Pharaoh, they went on their way, and arrived, on the forty-sixth day from their leaving Egypt, at Mount Sinai. If you will take your Bibles, my dear children, and find the third chapter of Exodus, you will read that Moses, the leader or captain of the Israelites, was once a shepherd; and that, while he was taking care of the flock, which belonged to Jethro his father-in-law, he came to the mountain of God, even to Horeb. It was there he saw the burning bush which was not consumed. You will also learn that God called to him out of the midst of the

bush—and appointed him to be the deliverer, the leader and ruler of the children of Israel. And Moses said to God, Who am I, that I should go to Pharaoh, and that I should bring forth the children of Israel out of Egypt? And God said, Certainly I will be with thee; and this shall be a token unto thee that I have sent thee; when thou hast brought forth the people out of Egypt, *ye shall serve God upon this mountain.* Ex. iii. 11, 12.

You see that Moses went not forward in his own strength, for God was with him. So God will be our help when we put our trust in him. And you see also the truth of the Bible, and how one part of it proves another. For, according to the promise of God, Moses did serve him on that mountain.

Sinai is also called the mount of God. (Ex. xviii. 5.) Now Sinai and Horeb are supposed to be two summits of a mountain which had the same base. [*Summit* means the *top*, and *base* the *bottom* of a mountain.] If they were two mountains,

they were undoubtedly very near together; but probably the same mountain is meant, as you will learn if you look at Deut. iv. 10—15, also v. 2—5. Ex. iii. 11, 12, also xix. 20.

Now this was 1491 years before Jesus Christ was born in Bethlehem—and now it is 1832 years since that time: so that if you add 1491 and 1832 years together, you will find it was 3323 years ago, that the children of Israel were encamped at the foot of mount Sinai. It was at this time that God called unto Moses, and told him to remind the people of all the mercies they had received from his hands, (which they had ungratefully forgotten,) and to promise them that he would continue his favour and protection, if they would faithfully obey his voice, submit themselves to his laws, and follow him as their guide.

“And God said unto Moses, Lo, I come unto thee in a thick cloud, that *the people* may hear when I speak with thee, and believe thee for ever. Go unto the people

and sanctify them to-day and to-morrow, and be ready against the third day—for the third day the Lord will come down in the sight of all the people upon Mount Sinai.”

You know, my dear children, that God is every where present. Yet you frequently find it said in the Bible, that God came to a particular place. This is written to make it plainer for us to understand. So in this verse, “the Lord will come down,” means, he will show his glory, he will appear to men by some manifestation of himself, so that they shall say, Surely God is in this place. In the 3d chapter of Exodus, 8th verse, when God first appeared to Moses in the burning bush, he said to him, And I am *come down* to deliver them (the children of Israel) out of the hand of the Egyptians. It is recorded in the 11th chapter of Genesis, that the Lord *came down* to see the tower of Babel, which the children of men builded. In all these places God *appeared* to men, and made them see, and feel that he was there:

This is supposed to be the forty-seventh day after their leaving Egypt, and, with the three days of preparation, would make fifty days from their coming out of Egypt to the delivery of the commandments.

“And it came to pass on the third day, in the morning, that there were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people in the camp trembled—and Moses brought forth the people out of the camp to meet with God.” And the Lord descended upon Mount Sinai in fire, and the mountain was filled with smoke and quaked greatly—and the trumpet sounded long and loud; which added to the thunder and lightning, fire and smoke, and the voice of God out of the midst of the mount, must have made it a very grand and awful scene. And it is no wonder that the people removed and stood afar off, and said to Moses, “Speak thou with us, and we will hear—but let not God speak with us, lest we die.”

Ex. xx. 18, 19. And so terrible was the sight, as we read in Paul's epistle to the Hebrews, that Moses himself said, I exceedingly fear and quake. Heb. xii. 21.

My dear children, by reading the 19th chapter of Exodus, in connexion with some other parts of the Bible, (particularly the 12th chapter of Hebrews) you will find that this is a very short account of the manner in which the law was first given to Moses, from Mount Sinai. It appeared necessary to your more profitable study of the commandments, that you should understand under what circumstances they were delivered.

In my next lesson I shall tell you, more particularly, in what manner they were afterwards delivered to Moses, and by him made known to the Israelites. By studying the book of Exodus, at the places to which I have referred, you will become familiar with the whole story. I should like to have you commit to memory the 19th chapter, particularly from the 16th verse to the end; for then you will learn

in the very words of the Bible, the grandeur and terror of the scene, which I have endeavoured to describe.

QUESTIONS ON LESSON II.

When were the commandments delivered to the children of Israel?

Where were they delivered?

Who was their leader?

What did Moses see on Mount Horeb?

What can you tell about Mount Sinai and Mount Horeb?

How many years before our Saviour was born, were the commandments delivered?

How many years is it since our Saviour was born?

How many years is it since the commandments were delivered?

What preparation did God require the people to make? Exodus xix. 9—13.

Is God every where present?

What then did he mean by saying he would *come down* on Mount Sinai?

How many days after the children of

Israel left Egypt, is it supposed the commandments were delivered?

Relate some of the scenes which occurred at Mount Sinai.

LESSON III.

“Hear, O Israel! The Lord our God is one Lord.—And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.—*Deut.* vi. 4, 5. *Mark* xii. 29, 30.

When our Saviour was on earth, a Pharisee asked him, “Master, which is the greatest commandment in the law?” He did this, as it is said, tempting him. The answer of Christ was full of meaning: “Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy mind. *This* is the *first* and *great* commandment. And the second (he added) is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang *all* the law and the prophets.”

After the commandments were delivered by Jehovah from the mount, under such awful circumstances as I endeavoured to describe to you in the last lesson, God called unto Moses to come up *again* into the mount, saying unto him—I will give thee tables of stone, and a law, and commandments which I have written, that thou mayest teach them. Exodus xxiv. 12. Moses obeyed, and went up into the mount and remained there forty days and forty nights. During all this time he was miraculously supported without food, as you will learn in Deut. ix. 9, receiving laws for the people, which are called the ceremonial law. And when God had finished communing with Moses, he gave him *two* tables of stone, written with the finger of God. Ex. xxxi. 18. The tables were the work of God, and the writing was the writing of God, graven upon the tables. Ex. xxxii. 16. See also Deut. v. 22, ix. 10.

While Moses was absent, the Israelites forgetting the mercies and the judgments

of God, became weary of staying so long in one place—became tired of loving and serving the true God, whom so lately they had promised to obey. Ex. xxxii. 3. And they came to Aaron, and said—Up, make us gods which shall go before us. As for this Moses, we know not what is become of him. Aaron, astonishing as it may seem, made a calf of *gold*, which the people worshipped as a god. Moses in the mean time came down from the mount, with the tables in his hand. As soon as he came near the camp he saw the calf, and the people dancing. And he was exceeding angry, and he cast the tables out of his hands and broke them beneath the mount.

Oh! (do I not hear you say) how did Moses dare to do such a thing. These commandments which had been delivered amid thunderings and lightnings from the mount, and now written by God upon stone and given to Moses—to be cast to the earth and broken! And do you not inquire, was not God angry with Moses

for so rash an act? Is this the meek and patient man of whom so much has been said? My dear children, this was no rash act of the servant of God, committed when he was blinded by rage; but rather a significant action, by which he expressed to them the broken law of God, displayed before him in the worship of a graven image, and his jealousy for the honour of God. The people were severely punished—for three thousand of them were slain the next day.

Notwithstanding all this forgetfulness of God on the part of the Israelites, God commanded Moses to come the third time to him to the top of Mount Sinai, and to hew two tables of stone like the first, promising to write upon them the words which were on the first tables which Moses had broken. Moses did so. And the Lord came down in the cloud, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, "The Lord God, merciful

and gracious, long suffering, and abundant in goodness and truth: keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty."

Moses was a second time miraculously supported while he fasted forty days and forty nights; for he neither did eat bread nor drink water. Ex. xxxiv. 28. And God again wrote upon the tables the words of the covenant—the ten commandments. Ex. xxxiv. 28.

My dear children, I have thus selected from the book of Exodus, a short history of the two tables, containing the law of our God. I have done it, that you may understand what our Saviour meant by the answer which he gave the Pharisee, mentioned in the beginning of this lesson. If you will carefully read the chapters to which I have referred, you will better understand my meaning.

Christ mentions but two commandments—one he calls the *first* and *great*

commandment, and the other as like unto it. The *first* enforces on us our duty to God—thou shalt *love* the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. The *second* shows us our duty to others—thou shalt *love* thy neighbour as thyself. Love to God and man, children, is the fulfilling of the *law*.

You have been told that the law was written on two tables or pieces of stone. One of these contained the first four commandments, which relate to our duty to God; and the other, the last six commands, which relate to our duty to our neighbour.

With this explanation we shall, I trust, be better prepared to understand what the Lord our God requires of us, and in the next lesson to commence the study of the first commandment, which is only a part of the *first* and *great* command as taught by Christ. And remember, I pray you, that unless we love God now, unless we devote our *hearts* to his service, we

cannot render to him an acceptable offering here—we cannot become partakers of that rest which remains for his people hereafter. Canaan, the country to which the children of Israel were going from the land of Egypt, was but a type of that heavenly country, that good land, where Christians will for ever dwell, when they have passed through the wilderness of this world. I pray you remember, children, that you also are travelling with us, and our desire and prayer is, that through the merits of a crucified Saviour, you may become partakers of that rest which those who love God will inherit in his heavenly kingdom.

QUESTIONS ON LESSON III.

What question did the lawyer ask our Saviour when he was on earth? Matt. xxii. 36.

What was his answer? Matt. xxii. 37—40.

What was delivered to Moses on Mount Sinai? Deut. ix. 10.

How long was Moses on the mount?
Deut. ix. 9.

What did the Israelites do while Moses was absent? See Exodus xxxii. Acts vii. 40, 41.

Which commandment did they break?

What did Moses do when he came down from the mount? Ex. xxxii. 19, 20.

What was expressed by this act?

Were the people punished for their sins? Ex. xxxii. 27, 28, 35.

Did Moses go again to Mount Sinai?
Ex. xxxiv. 4.

What did God proclaim as he passed by? Ex. xxxiv. 6.

How long was Moses in the mount at this time? Ex. xxxiv. 28.

What did God write upon these tables?

LESSON IV.

“And God spake all these words, saying, I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.”—

Exodus xx. 1, 2.

“Thou shalt have no other gods before me.”—
First Commandment.

The commandments are all of them addressed to *every* person who has heard of them. And not only to your parents, and people who are older than yourselves, but to each of you, my dear children. Do not therefore imagine that you are not meant, for the command is, “Thou,” *every child*, every person, “shalt have no other gods before me.” Who then is this great Being, and what is the meaning of the words here addressed to you? Hear what our Saviour says: “Thou shalt worship the Lord thy God and him only shalt thou serve.” We are forbidden to have any other god. We are commanded to worship the only living and true God. He alone is worthy of

worship, and capable of receiving it. This great and good being, who made all things, and who has made himself known to us in the Bible, is alone to be worshipped as Jehovah.

But let me ask you, children, who disobey this command? You will tell me, I suppose, "The *heathen*—those who bow down to stocks and stones, who worship images of wood, of brass, or of iron, who fashion a god of gold or silver, or who call on any idol for help or deliverance." This is true; all heathen nations break this commandment, for they do not worship the true God.

But, children, do you suppose that people who live in Christian lands, have any other god than the great Jehovah? Do you think that *you* have broken, and that you daily break this first commandment? I am afraid you have never asked yourselves this question, and therefore I shall try to explain to you in what way a great many children disobey God, and break this law. Yes, even little boys and

girls worship idols, and have other gods. I will tell something about a little boy who goes to a Sabbath school, and you can think whether he kept this commandment, or not. You know, my dear children, that we must love God *with all our heart*. That is, better than we love any thing else; better than father or mother or our own life, or else we cannot be true Christians. Well, by this rule let us see whether this little boy felt right. One Sabbath, as I was questioning him about his lesson, I asked him if he thought he loved God, and he told me, (as I have no doubt a great many little boys and girls would, if I should ask *them* the question,) that he thought he did. Perhaps he had never thought much about it; for you know, children, that you do not love to think much about God and religion; you would much rather think about your play and other things, which you imagine more pleasant than religion; and these I thought were the feelings of my little scholar. So I asked him some other questions, and I

found that he loved his play, and his Sabbath school book and himself, more than he loved God. I do not think he was pleased to hear his teacher talk to him about that great and good being, who had made and kept him safe all his life, and who had given him kind parents and friends, and so many blessings of which many children are deprived. Neither did he worship and serve God, or thank him for all his mercies. And you know, children, we must not only have no other god, but we must worship the true God. It is said in the Bible, which is our true guide, "Thou shalt worship the Lord thy God." So you see that if we do not serve an idol, yet if we neglect to pray to God, if we give to any other object the first place in our hearts, we break the first commandment.

How is it with yourselves, my dear children, have *you* any other god? Are you acting differently from this little boy? Do *you* love to pray to God, to go to the Sabbath school, to have your teacher

inquire of you and talk to you about the solemn realities of another world, of the worth of your soul, of the sufferings and death of Jesus Christ, who died for our sins, that we might be saved?

If these subjects are unpleasant to you, if you do not love God, if you neglect to worship him, if you do not try to do those things which are pleasing in his sight, then are you serving another god; for which you will assuredly be punished.

Think of these things, my dear children, and pray earnestly to the only living and true God, for grace to guide you while young, in the way of his commandments.

QUESTIONS ON LESSON IV.

Repeat the first and second verses of the 20th chapter of Exodus.

To what are these words the introduction?

Repeat the first commandment.

What are we commanded to do?

What forbidden?

To whom are the commandments addressed?

What can you tell me about God?

Who disobey the first commandment?

How do those who do not worship idols, break this commandment?

IDOLS.

Perhaps many children who read this will say to themselves—"What is the meaning of the word idol?" If such children will give attention, I will attempt to explain to them its meaning. There are a great many idols in the world, and also a great many kinds. An idol is something that we love more than we love God; and any one thing on which we place our affections, more than we do upon God, is our idol. The heathen have idols made of wood and stone, and gold and silver. This is the picture of an idol, such as is worshipped by the people where Mrs. Judson lived.* And they fall down and worship them just as Christians do the great God.

* See her life, published by the A. S. S. Union.



They call them their gods, although they cannot hear or speak. And some of them go so far as to kill their children, before these dumb idols, thinking they are angry with them; and by this means try to please them. O, how dreadful it must be, and how we ought to pity them, and do all we can to send them the Bible, so that they may learn to worship God, and become Christians. I have no doubt, but many of my young readers will say, that these people must be very foolish to worship idols. But I wish every such one to stop and ask himself, if he has not an idol which he is worshipping? Have you not some plaything, which takes up so much of your attention, that you cannot find time to read your Bible, and pray to God? If you have, *that* is an idol. For you love *that* more than you love God. And so it is with every thing you have, of which you think more than you do of God. We must love God supremely. No other object—no other thing, must take his place in our hearts; if there is any such object, we may be sure it is an idol, and unless

we cast it out of our hearts, God will not dwell there. Look, then, into your hearts, my young friends, and see if you cannot find something that you love more than you do God. If you can, let me tell you, it is an idol, and unless you will throw that away, the great God, who hates and abhors all idols, is angry with you. In conclusion, I would say, in the language of the Bible, *Little children, keep yourselves from idols.*

LESSON V.

“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down to them, nor serve them. *Part of second Commandment.*

My Dear Children,—In this lesson we are to consider the meaning of the second commandment. I want you, while studying this commandment, to feel that it is addressed by God to you.

This commandment is, in many re-

spects, like the first. Not only were the Egyptians to whom the Israelites had been in bondage, worshippers of idols, but the Israelites themselves, as you were told in the third lesson, made a graven image, before which they danced, worshipping and serving it more than the true God, and this too, while the thunders of Sinai were yet sounding in their ears. *You* may think, children, that living as you do in a Christian land, there is little danger of your breaking this commandment. Neither do I suppose that you will be so foolish, and so wicked, as to carve out a wooden image, or to make a profile or likeness of any being, and worship it as God, as the heathen do. But had you been educated as they are, without the *Bible*, strange as it may appear, you, like them, would have been worshipping an idol; or perhaps in infancy would have been sacrificed by your parents, as an offering to an idol. Should not this thought lead you, dear children, to think of the poor heathen, and try to do something

for them, that they may be blessed with the Bible and the light of the Christian religion? But there are people who live in Christian lands, who, I believe, break this commandment; for they make images of the saints and of the Virgin Mary, and they also have pictures representing Peter and Paul, and other good men. These they have in their churches, and their houses too—and frequently carry them about their persons, that they may pray to them to intercede with God for them. I will tell you a story, about this worshipping the saints instead of praying directly to God.

DONALD AND THE DUKE.

Alexander, the duke of Gordon, was a rich man, and the owner of several farms; one of these farms his steward rented to a poor man, who was not able, when his rent became due, to pay it; and the steward, while the duke was away from home, took away the poor man's cows and sheep—meaning to sell them at auction for the

payment of the rent. Alexander in the mean time came home, and the tenant went to him, to ask him to return the property, and wait for his pay. "What is the matter, Donald?" said the duke to him, as he saw him enter the room with sad and downcast looks. Donald told his story in a plain and simple manner; it touched the duke's heart, and he forgave him the debt. As Donald was going out, very much pleased with the kindness of the duke, he saw in the entry a large number of pictures and images, and in his simple way, he asked the duke, who was a Roman Catholic, what they were, and he told him they were the saints, who interceded with God for him. "My dear master," said Donald, "would it not be better for you to apply directly to God? I went to your steward, and to others, but they could not release *my* debt. And if I had not come directly to yourself, my property would have been sold, and both I and my children had been turned out of house and home."

Children, you do not live in a heathen land; neither are you forbidden to read the Bible. Therefore, if *you* break this commandment, are you not more guilty than either the heathen or the Roman Catholic child? It should be your desire to know if you do break this law: let us try, then, to find out if we ever make an image or likeness of any thing that we love and serve more than we love God. We may break this commandment, without bowing down to a *wooden image*, or a *golden calf*, or to the pictures of saints, or to the saints themselves. You know it is with the *heart*, that the true Christian worships God; and he loves to have God exalted above every thing else. He desires that God shall hold the first place in his heart. I want to tell you about a little boy, who went to an infant school in New York. His name was

JOHN ZEBRIESKE.

One day he said to his teacher, I know where grandmother (he meant the good

woman who commenced the infant school) will go when she dies; she will go to God's house, and sit up in *his gallery*, with all good people; and if I am a good boy I shall sit with her, only I shall sit lower down, and she will sit high, high up.

Now, my dear children, suppose each of your little hearts has a *gallery* in it, and suppose you love your mother very much, better than you love God—and you ask her to sit on the highest seat. You love your little brothers and sisters next best, and they sit on the next seat, and then you love your little friends, your dolls and your other playthings, and you give them the next, until all your seats are full, and when your gallery is full, then your heart bows down to these images you have set up there, and you think about them, and are so much attached to them that you forget the great God, who alone is worthy of the highest seat, and who has given you all these good things which you have loved more than you loved him. But you know this is wrong. And when the night

comes, and it is dark, you are sometimes afraid to be left alone, and you wish there was some one to stay with you. But your heart again looks to your mother, or your sister, for they are still on the highest seat. But even *they* cannot always take away your fears, or give you rest. You then remember what you have been told about God and heaven, and of your duty to pray to him, and to give him your hearts, and at last you unwillingly offer to him that place in your heart which your play-things had occupied. But, my dear children, we must love the Lord our God with ALL our heart ; let him have the whole of it, or we disobey our Lord Jesus Christ.

Oh, do you not then, make an image and fall down and worship it? There are other ways in which you may break this commandment. Ask your kind parents and teachers, to tell you how, and pray to God, my dear children, that you may never in thought, word, or action, be guilty of it.

QUESTIONS ON LESSON V.

Repeat the second commandment.

What are you forbidden to do?

Who break this commandment?

What can you tell me about Donald and the Duke?

How can we break this commandment, without making an image, and bowing down before it?

How does the true Christian worship God?

What place does he give God in his heart?

Have you given him your heart?

LESSON VI.

“For I, the Lord thy God, am a jealous God; visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.—
Part of second Commandment.

In this lesson, my dear children, I shall tell you some of the reasons why we are

commanded not to make or worship a graven image. The first is, *God is a jealous God*. And this means, that as he alone is worthy of worship, if it is given to other objects it excites his greatest displeasure. He will not have the glory which is due to him given to another. And to show how jealous God is, he threatens that he will visit or punish the children unto the third and fourth generation of those who *hate* him—and will show mercy unto thousands of those who *love* him and keep his commandments.

You see, children, there are two distinct classes of people here spoken of, those who *hate* God, and those who *love* him. We all belong to one of these parties, and we can tell to *which* we belong, by finding whether we have a sincere desire to keep the commandments, and to do all that God requires of us, or whether we are entirely indifferent about it.

You may think it strange, that *you* are to be punished for the sins which your parents commit, and complain that God

is a hard master. But remember, children, that this sin of idolatry is very hateful in the sight of God; and is exceedingly displeasing to him, and if the parents, hating God, not liking to keep him in remembrance, should entirely forget him, they would of course neglect to teach their children his statutes and his commandments, and they and their descendants would probably go on in sin, and in the worship of idols. This is the case with the heathen. *They* once knew God; but, as we are told in the first chapter of Romans, they did not like to keep God in remembrance; but worshipped and served the creature [earthly things] more than God—and for this reason, they were left to follow their own foolish and wicked ways until God was forgotten. And among those who live in Christian lands, you know that when the parents are wicked, and neglect to bring up their children in the fear of God; the children too often go on in the same wicked ways. And if you were to ask the poor little

child, who is left in poverty and want, by what means he was thus left destitute and forsaken, often would he tell you that the sin of his parents, their dishonesty, or intemperance, had brought him to that state of suffering. Yes, children, even in this life, unto many generations, are the vices, poverty, and guilt of parents left as the only legacy to their descendants. How thankful to God, then, ought *you* to be, who are blessed with kind and pious fathers and mothers, who daily pray for you and instruct you in the ways of religion and virtue. The children of those who *love God and keep his commandments*, there is great reason to hope *will also love him*, and put their trust in him. The instructions you have received, my dear children, from your parents, you must endeavour to improve to your own best good; and this you will be able acceptably to do, by a continual dependence on God who giveth his blessings freely to all who sincerely ask for them.

QUESTIONS ON LESSON VI.

Why are we commanded not to worship a graven image?

Whom will God punish? Numb. xiv. 18.

To whom will he show mercy? Deut. vii. 9.

In what way can you tell whether you love or hate God?

What sin is very displeasing to God?

Did the heathen once know God? Rom. i. 19, 20.

How came they to forget him? Rom. i. 21—25.

Should not children who have religious parents, be very thankful to God for so great a blessing?

LUCY ANN AND HER DOLLS.

Lucy Ann, even when she was only two or three years old, used to be a very serious child; she said her prayers night and morning, and would ask a great many interesting questions about God

and Christ; and her mother often talked with her about becoming good.

By the time she was four or five years old, she had quite a number of dolls and other little toys, which her aunts and other friends had brought her, when they came to visit the family. With these, Lucy Ann used to play awhile every day.

Her mother told me that one day Lucy Ann came into the room where she was at work, looking very sorrowful, and as though she had been crying—she said to her—

“My dear, what is the matter? What makes you look so sorrowful?”

She burst into tears, and was not able to answer her.

“Come, my dear, tell your mother what is the matter?”

After a little while she said, “*I am afraid I have been making my dolls my idols.*”

In a short time the mother found that Lucy Ann had taken her *dolls*, and some if not all her other little toys, and had broken them into pieces and burnt them up.

Her mother had often talked with her little daughter about the Bible, and about breaking God's commandments; and she had told her, no doubt, that if she loved any body or *any thing*, more than she did God, it was breaking his law.

Now I suppose Lucy Ann, when at play, was thinking about the serious things which her mother had told her, and which she had read in the Bible, (for she used to read the Bible a great deal.) She found that she was loving her *playthings* more than she did God, and it made her feel sorrowful; and then she determined to destroy these *idols*.

I hope no little girl will think that it is wicked for *her* to have toys, because Lucy Ann burnt her's. It is not wicked, *unless you find that you are loving them more than you do God*. Then it is *wicked*.

O children, do not break the good commandments of your kind heavenly Father!

LESSON VII.

“Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.”—*Third Commandment.*

This commandment *forbids* all *profane swearing*, all *jesting* with God's holy name, and all *thoughtless mention* of the same, in your intercourse with others. *Swear not at all*, is the command of our Saviour. Dear children, if any of you are ever guilty of a gross and open violation of this law, I would ask you—is it not when you think that you are not seen or heard by any of your friends whom you fear, love, or respect? Is it not when you are away from your fathers and mothers, and think they will never know your wickedness and guilt? Would you dare to say wicked words before them? If not, have you forgotten that Jehovah, who amid thunderings and lightnings delivered this law from Mount Sinai, whose

name you are profaning, sees and hears you, and will not hold you guiltless? For the commandment is *unto children* as well as to old persons. Oh, how dreadful it is to hear a little boy or girl say wicked words! How dreadful to hear them take God's holy name in vain, as they do sometimes in their play or in anger, or because they are told to do something which it is unpleasant for them to do. Children, have you ever thought when you have been saying these words, that, although your earthly friends may never know your sinfulness, yet God, who is every where present, sees and hears you? You never spoke a word of this kind that he did not hear. He remembers them all too, and will certainly punish you, if not in this world, in that which is to come—unless you are very sorry for doing so, and, asking from your heart his forgiveness, resolve to do so no more.

Children may break this commandment when at play. Let me tell you of a little boy who did so. His name was

CHARLES HOLFORD.

As he was at play one day with another little boy, Charles told him to open his mouth and shut his eyes, and see what God would send him. His little playmate did as he was asked, when Charles threw a plum into his mouth, which slipped into his throat and stuck fast; and before a physician could be called, the poor little boy was dead.

Children, do you think Charles took God's holy name in vain, and have you ever as thoughtlessly done so? Remember God will not hold them guiltless,—will not let *even children* go unpunished who take his name in vain. Let this story teach you never in your play or your conversation, to trifle with God's holy name.

You know, children, that God requires something more of us than a mere *outside* respect for his commandments. You have been taught that we are sinful creatures, dependent on our heavenly Father for all

our blessings; and that to obtain these blessings, it is our duty to ask them of God in prayer. Have you ever thought, that *children may break this commandment when they say their prayers?*

I hope, children, that all of you can say the *Lord's Prayer*, as well as a great many other prayers and hymns, which your parents and Sabbath-school teachers have taught you. But merely *saying* your prayers is not praying, because you may do it to quiet your conscience, or because you have been told to do so, without remembering that God hears you, and knows all your thoughts. Now I want you to think whether (when you have, on going to bed, said, "Our Father, who art in heaven: Hallowed be thy name," &c.) you have thought of God as your father, and that you are asking him for something which you need, and which he is willing to give you. You know if you want any thing of your mother, you go and ask her for it, expecting to get it, if it is right you should have it; and so you

will ask God, if you *really* pray to him. And when you say, *Hallowed be thy name*, do you desire that you and every body else may love and reverence him, and never take his holy name in vain. And if the wish of your *heart* is, as expressed in the next petition, that God's kingdom may come, and that every person on earth may do his will, as the holy angels and saints in heaven do it, then, dear children, you no doubt offer an acceptable prayer to God. Do you thus pray, or do you only repeat the words over and over, without thinking what they mean? And are you sometimes glad when you have got through? If so, let me tell you that instead of praying to God, you are mocking him—yes, children, you certainly take his name in vain, and as you know better, he will not hold you guiltless. I beseech you, remember these things; remember that you break this commandment not only by saying wicked words, but that you may do so in your *play*, and in your *prayers*. Therefore

always think and speak of God's name, as a holy thing. Never make use of it in your play, and in your prayers use it with reverence and adoration—and may you, in your life and conversation, honour the Lord your God, and by your example lead other children to do likewise.

QUESTIONS ON LESSON VII.

What does the third commandment forbid?

When are children most likely to break it?

To whom is the commandment addressed?

In how many ways may it be broken by children?

Repeat the story of Charles Holford.

How may this commandment be broken in prayer?

How ought you to pray?

What feeling should you have when you say, "Hallowed be thy name?"

How must God's name be regarded?

“GOD WON’T HAVE SWEARERS IN HEAVEN.”

This story shows what a very little boy, only four years old, thought about breaking the third commandment.

Little David’s parents were not pious. His father never used to read the Bible, nor pray morning and evening. His mother never used to go with him up stairs alone, and there tell him about the great God who sees him every moment, and “is angry with the wicked every day,” and about Jesus Christ who loves little children, and once said, “Suffer little children to come unto me, and forbid them not.” No, David’s mother never told him these solemn things; she never knelt down with him, to pour out her soul in prayer to God for her dear child. O, how often the good mother does this! How she pleads with the Saviour to give a new heart to her beloved child, to make him a good, pious child!

Little David’s parents never told him that the Bible says, “Thou shalt not take

the name of the Lord thy God in vain." But his father took God's name in vain every day.

Although only four years old, somehow or other, this child had learnt (perhaps from the little Sabbath school children in the neighbourhood) that it was wicked to swear, and that God was angry with those who did so.

One pleasant day, David was out in the yard, picking the little flowers which had just began to blossom. Near by him were some men at work. Presently he heard one of them speak some wicked words; and remembering that it was wicked, he said, "If you don't stop swearing, you will never go to heaven; God won't have swearers in heaven."

What this little child said to that wicked man was very true. Yes, it is true, that no man or woman, no little boy or girl who uses wicked words, can ever go to heaven, where God and Christ and angels dwell. O, that every child would remember what little David said!

Not long after this, one night little David cried so as to wake up his mother. She went to him, and asked him what was the matter. "O mother," said he, "I want to go to heaven, where God is and where Jesus Christ is." "Well, my dear," replied his mother, "you will, I suppose, if you are a good boy." "But, mother, I want to have you go too, and I want to have father go; but, O dear, father can't go to heaven, for I heard him swear yesterday; and God won't have swearers in heaven."

Dear children, will you not pray and long to go to heaven, and long to have your beloved parents go with you, as little David did?

What profane or irreligious parent can read this *true*, simple story, and not feel reproved—and not have his heart break!

O what a scene will that be, when parents and their dear children shall meet at the bar of God, to be separated for ever! Parent, think of this! Dear child, think of this!

JAMES P——.

I will now tell you how a little boy, only four years old, felt about breaking the third commandment.

His mother told me, that James came in from his play one afternoon, crying very sorely. She asked him what was the matter. He said, "I am afraid I shall die, for *I have said a wicked word!*" His mother found out that he had loaded his little wagon too heavily, and that made him feel *angry*; and getting angry made him do, just as I fear a great many children do when they get *angry*, say *wicked words*. O, it is a very dangerous thing to get *angry*; it almost always leads us to commit some other sin.

Little James felt so much troubled because he had broken God's holy command, that for a long time he seemed very unwilling to play with his wagon, for fear he should load it too heavily, and then should get angry and say *wicked words* again. Now, children, let me tell

you, that if you would not be guilty of breaking the third commandment, you must be very careful not to engage in *any play* which will be likely to make you angry. You must pray to be kept from anger; yes, and pray to be kept from every kind of sin; for all sin is hateful to God.

LESSON VIII.

“Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. *Deut. v. 12.*

In this lesson, I shall endeavour to give you some reasons for the observance of the *fourth commandment*. I hope my readers can all say it; but merely saying the words is of but little use, unless you understand their meaning. I will first tell you that *Sabbath*, means *rest*. One seventh part of our time, or one day in seven, we are to spend in the worship and service of our God. Perhaps you may want to

know why we are bound to keep one day more holy than another. Why are we to remember the Sabbath day? There are a great many reasons. I will tell you some of them. There is a reason mentioned in the latter part of the same commandment—*For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the Sabbath day and hallowed it*—[hallowed means, made holy.] God made the day holy by his own observance of it, at the beginning of the world. See Gen. ii. 1—3.

You are to remember the Sabbath day, because it has been held sacred from the beginning of the world. It was made for man, not to be abused and profaned, but to be devoted to the worship of God. And we read in the eighth chapter of Genesis, that Noah, at three different times, on the return of the *seventh* day, sent forth the dove, to learn whether the flood, which had deluged the world, was dried up. I

suspect Noah and his family, while in the ark, *remembered* the Sabbath.

While the children of Israel were in the wilderness, *before* the commandments were delivered from Mount Sinai, they were fed with manna from heaven. This manna they were to gather every morning, but on the *sixth* day they gathered twice as much, according to the command of Moses, as the Lord had told him; for the *seventh day was the rest of the holy Sabbath*. Some of the people, not minding the word of Moses, went on the seventh day to pick up the manna; but they found none. God was angry with them for their disobedience, and commanded that none of them should go out of their place on the seventh day—for it was a Sabbath unto the Lord. Ex. xvi. 13—30.

When Moses was on the Mount, *after* the law had been delivered, he was directed by Jehovah to declare to the children of Israel, that they should observe the Sabbath for a *perpetual* covenant. Read Ex. xxxi. 12—17.

You are to remember the Sabbath day, because, amid the thunder and lightning of Sinai, God commanded you to do so; and, if there were no other reason, this you cannot disregard, if you desire the favour of God.

You are to remember the Sabbath day, because you have souls to save, which are to live for ever. And God has from the beginning of the world made one day holy, that he may be worshipped, and that you may obtain a knowledge of him and of his ways.

You are to remember the Sabbath day, because that on the Christian Sabbath, or, as it is called by John, the Lord's day, our Lord Jesus Christ arose from the grave, thereby assuring his disciples of their resurrection, and of an enduring *rest* from all the sins and cares of this world, in that heavenly kingdom, of which, the Sabbath we enjoy here, is but a feeble representation.

These are some of the reasons why you are to remember the Sabbath day.

Let them be graven upon your hearts—and may they assist you in the performance of this great duty.

I suppose some of my little readers may think, that, if they *remember* the Sabbath day when it comes, they may *forget* it the other six days. But I want you to think about this, a moment, and then you will perhaps better understand, that, you may, as I have no doubt you often do, break this commandment on week days. The commandment says—“*Six days shalt thou labour and do all thy work.*” Children as well as older people, have work to do—you have your lessons to get, and many of you are expected to help your fathers and mothers in the duties of the family. Now, if you are idle, and neglect what you ought to do all the week—leaving many things to be done on the Sabbath—I want to know if you do not break this commandment, not only on the seventh day, but every other day?

You must, if you mean to keep this commandment, *always* remember the Sab-

bath day. Remember to do all that is required of you during the week, that you may keep the Sabbath holy to the Lord your God. If you do so, God will not be angry with you, as he was with the Israelites, when they broke the commandment by going out of their houses to gather the manna, which they were forbidden to do on the Sabbath day.

You are told that you must do something more, than merely to *remember* the Sabbath day—you *are to keep it holy*. You *may* know when the Sabbath has come, and yet your hearts may be so full of other things, that you forget what is required of you in this commandment. I shall try to tell you in the next lesson, what is meant by keeping holy the Sabbath day. In the mean time think upon the reasons *why* you are to remember it, and *when* you are to remember it.

QUESTIONS ON LESSON VIII.

Repeat the fourth commandment.

What is the meaning of Sabbath?

Why are you bound to remember the Sabbath?

What does *hallowed* mean?

What did Noah send forth from the ark?

When?

Do you think Noah remembered the Sabbath?

Why?

What can you tell me about the food which was given to the children of Israel?

Did they gather on the Sabbath?

What was Moses directed to declare to the children of Israel?

What does *perpetual* mean?

Mention the other reasons why you are to remember the Sabbath.

Can you break this commandment on any other day than the Sabbath?

LESSON IX.

“Remember the Sabbath day to keep it holy.”
Ex. xx. 8.

My dear children, you have been told the reasons, and I hope you have not forgotten them, *why* you were bound to remember the Sabbath day—and *when* you were to remember it. But this is not enough—you are to *keep it holy*. Now, you are to learn what is meant by keeping one day more holy than another; and whether *you* remember the Sabbath day to keep *it* holy. In this commandment, you are forbidden to do any work on the Sabbath day, that you can avoid. The words are, *Thou, thy son, thy daughter, thy man servant, thy maid servant, thy cattle; and the stranger that is within thy gates.* Good children will not break this commandment by playing on the Lord's day.

One Sabbath, as I was sitting reading in my chamber, I heard a loud laughing in the street; and looking out, I saw five

little boys going from church, pushing and pulling one another, and making a great noise. Although many people were very near them, they did not mind them, and I suppose they did not think that any person saw them. I am very sure they did not think that God saw them, and that he was angry with them for *forgetting* the Sabbath day, and breaking the commandment. Perhaps some of you can remember when you have been guilty of the same offence. I hope you will resolve, if you have done so, never to do it again, but that you will take delight in the Sabbath, and will be glad when it comes, and will keep it holy. I will give you some short rules, for your guidance, which I hope will help *all* of you to remember the Sabbath day to keep it holy.

1st. On Saturday evening, think—tomorrow is a day of rest, which God has commanded me to observe as a holy day.

2nd. On Sunday, begin the day by praying to God for his help, that you may be able to resist the temptations, which

will lead you to think of those things which are inconsistent with the solemnities of the day.

3d. Be sure to be in season to go to the Sabbath school; and when you are there, remember that the design of Sabbath schools is the conversion of your souls. Always be able to say your lesson, and endeavour to understand it.

4th. Never be absent from church, unless you are sick, or are otherwise necessarily detained.

5th. Read the Bible, and other good books, and ask God to give you a heart to love and serve him.

6th. Let some part of the day be spent in secret prayer and praise.

How delightful it would be, if all children would learn to lift their feeble voices in prayer to God, their heavenly Father—if they would give their hearts to Jesus Christ, their Saviour, and love to spend the Sabbath in secret prayer to him. And, children, if you wish to keep holy the Sabbath day, to spend it in such a way

as to please God, you must be engaged in religious exercises. Your young affections must be given to God. If any little child should say, I am too young to think about religion, let me tell that little boy or girl, you are not too young to die. If you should die, how dreadful will be your condition, if you break God's commandments, and are sinners in his sight. Now, the Sabbath is given us, that we may be prepared for the world to which we are all going. It is given us, that we may be better and more happy than we should be without it, in time and in eternity. And if you begin while young, to keep the Sabbath day holy, I am very sure that the blessing of God will be with you, and that he will prosper you so long as you live. For the promises of the Bible are to those who delight in the Sabbath—to those who honour the Lord on his holy day, not doing their own pleasure, or walking in their own ways, Is. lviii. 13, 14. while the displeasure of the Almighty Being, who sees all our actions, will

rest on those who break the Sabbath. While God shows mercy to those who keep his commandments, he visits (very often in this world) the iniquities of those who break them. Let me relate to you a story about two boys, who disobeyed their mother, by not going with her to church—choosing rather to follow their own wicked inclinations, by playing on the ice. They were told of the danger of their situation, of the thinness of the ice, and the depth of the water; but it was all in vain. Their mother's pious warning was slighted, the FOURTH COMMANDMENT was forgotten, and they were still following their wicked play, when the ice broke, and, clasped in each other's arms, they sank as a stone, to the bottom. Thus were these Sabbath breakers called, in a moment, while transgressing the commandment of Jehovah, to stand before his bar. Oh, how dreadful the thought! Do you not tremble, children, lest in your sins, you also

may be summoned to appear at the same tribunal.

If you keep his commandments you will not fear to meet your God. Do you then, keep the Sabbath holy? Ask yourselves this question often; and may you be able to give such an answer, as at the great day of judgment will be accepted by your judge.

We have now completed the consideration of the commandments on the *first* table, or those which more particularly relate to our duty to God. The next lesson will relate to those on the second table, showing our duty to our neighbour. In the mean time, may God give you an understanding heart, that you may walk in the way of his commandments, with a sincere desire to perform them, through Jesus Christ.

QUESTIONS ON LESSON IX.

What more is expected of you than to *remember* the Sabbath day?

In the commandment what are you forbidden to do?

Do those observe the commandment who play on the Lord's day?

Can you remember any of the rules I have given you, to help you to keep the Sabbath day holy?

Repeat them.

For what purpose is the Sabbath given us?

What is said in Isaiah lviii. 13, 14.

What can you tell me about the boys who went to play upon the ice on Sunday?

How many tables were given from Sinai?

What do the commandments on the first table particularly teach?

THE PIOUS FEMALE.

A young person who had been a Sabbath school scholar, went to live in a fa-

mily in which religion was wholly neglected. On the other side of the street a pious family resided, who strictly observed the Sabbath. The young woman perceived that the servants were allowed to attend public worship twice on the Lord's day, while she could not go once to church, as her master generally invited company to dinner on that day. She reminded her mistress of this circumstance, and requested she might go to church one part of the Sabbath. This was refused, on the ground that she could not be spared. She then resolved, that if any vacancy occurred in the family opposite, she would offer herself. This happening soon after, she waited upon the lady, who observed, "I am afraid that as you have high wages where you now live, my place will not suit you, as I give but half a dollar a week; but if you will come for that, I will try you." The young woman consented, and entered into the family. A gentleman visiting in the house, being made acquainted with

the case, presented her with a Bible, on the blank of which he wrote, "Verily I say unto you, there is no man who hath left house, or parents, or brethren, or wife or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

THE CONSCIENTIOUS AND FAITHFUL LITTLE BOY.

Little Samuel, only six years of age, who had been a scholar in the Sunday school, and well taught by his pious parents at home to understand the commandments, was walking beside his father to church one Sabbath day, when Samuel said, "*Father, don't you see that man coming with a pack on, is not he breaking the Sabbath?*" "Yes," said his father; when Samuel said, "Are you not going to speak to him, father?" His father said, "It will do no good that I know of; I have already spoken to so many, and yet they continue to travel. Why do *you* not speak to such persons, Samuel?"

Samuel. I always *do*, when I am alone and see them doing so.

Father. What do you say to them?

Samuel. I say, "*Remember the Sabbath day to keep it holy.*" I do not say any more to them commonly; and then they look around, and *stare* at me as they go along, as though they thought very strange of it that I should say so to them.

A little boy, the son of a French baker, came to me on Monday morning, and said, "Is not Sunday God's day?" I replied, "It is." "Well, (said he) yesterday mother made this cap," (he held up his cloth cap in his little hand.) "I told her it was wicked; and I told her the minister was in the pulpit preaching; and I told her that God was looking at her; but mother would do it. Now was it not very wicked?"

Betty Remsen came to me on Monday morning, and said, "will you please to tell my big brother that it is wicked to make a kite on Sunday? Indeed I told him it was very wicked: I told him he

would break the commandment; that God was looking at him; but my brother said he would make it—and he did make it. Now will you tell him it was very wicked?"

Another little child told her mother on a Sabbath morning, before she was up, that she wanted to go to church. Her mother replied, "If you are a good girl, when I get up I will finish your new frock, and you shall go." "O mother," said little Ellen, "it is very wicked to finish my frock to-day, for it is God's day; and if you do work, you will break the fourth commandment. I would rather not go to church than make God angry with me." The mother added, that since that time she never had worked on the Lord's day.

LESSON X.

“And the second is like unto it. Thou shalt love thy neighbour as thyself.”

I hope, my dear children, that you have not forgotten what I told you about the commandments being written on two tables of stone; the *first* of which, containing the *four* commandments which relate to our duty to God, we have been studying. The *second* table contains *six* commandments, relating to our duty to our neighbour. These I shall now endeavour to explain to you. But first I will tell you what is meant by our neighbour. Do you remember the story about the good Samaritan? It was related by our Saviour, (and you can find it in the tenth chapter of Luke,) in answer to the question of a lawyer—Who is my neighbour? This lawyer wanted to appear very good, and he thought if he loved his own friends and connexions, or his own countrymen, that he was not bound to love and do

good to any one else. But our Saviour taught him that the law meant much more than he was willing to allow that it did. And when he had related the story, which is called a *parable*, and asked the lawyer which of the three persons he thought was neighbour to him who fell among the thieves, he gave a very correct answer to the question. If you do not remember it, I hope you will find it and read it; for it is so beautiful and plain, that I think even little children can understand it. And you will find that *our neighbour*, in the language of the Bible, means not only those who live near us, but every body in the world with whom we have any connexion or dealings. All your little schoolmates, all poor children and destitute and sick persons, and every body to whom you can do good—are your neighbours; and you are to love them as yourselves. If then your youthful hearts feel envy, hatred, or revenge, against any living being, you most certainly break this second commandment,

which our Saviour has told you is like to the first. The reason why it is like the first, is this: the love of God is the great principle from which proceeds the love of man; and he that loveth God will love his brother also.

My dear children, I want every one of you to ask yourselves this question, *Who is my neighbour?*

QUESTIONS ON LESSON X.

Who is meant by your neighbour?

Relate the story of the good Samaritan.

Where is this story found?

What is a parable?

Who was neighbour to him that fell among thieves?

FORGIVENESS.

Many young persons understand very well some of the important duties of religion; but know little or nothing of the one at the head of this article. Many of those duties are comparatively easy to perform: and are performed in a certain

way by those who do not know how to forgive. When one's playthings have been stolen, or one has been called hard names, or has been falsely accused, or has been injured in any way, it is often hard to forgive. It is hard to feel kind and obliging to those who have thus done us wrong. But this, my young friend, is the spirit of Him that died for us. Read what he *said*, and above all consider what he *did*. He returned good for evil, blessing for cursing. And those who truly love him, will do so too.

BENEVOLENCE.

A teacher took occasion to mention to her little scholars the want and distress of some very poor children. The result was truly gratifying; a number of frocks, stockings, shoes, and other articles of clothing, some new muslin, and half a dollar in money, was the free-will offering of the sympathising little ones. The teacher received their gifts with some observations, and then directed them to

unite in singing the little song of Dr. Watts, beginning—

Whene'er I take my walks abroad,
How many poor I see;
What shall I render to my God,
For all his gifts to me.

LESSON XI.

“Honour thy father, and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.”—*Fifth Commandment.*

To parents children are more indebted than to any other person. They have watched over, protected, and supported you from your birth—provided you with comfortable food and clothing—instructed you in your duty to them and to others, and, if they are Christians, have taught you your duty to God your heavenly Father. The commandment says you must HONOUR them. This means you must LOVE, RESPECT, and OBEY them; you must submit to their authority, and cheerfully perform whatever they require, unless you

know the same to be contrary to the commandments of God. I hope that none of my little readers have parents disposed to require any thing of them contrary to the divine law. But even if a child is so unfortunate as to have wicked parents, he is not released from the obligation to obey them. If they *are* wicked, he must honour them as his parents, while he is sorry for their sins; and by kindness and respect, show them, that, although *they* may forget God and his holy laws, yet *he* does not.

There are many ways in which children may keep this commandment. I will mention two of them.

1st. *You are to honour your father and mother, by obeying them.* It is said in the sixth chapter of the Ephesians, "Children obey your parents in the Lord, for this is right." Not only when they see you, but when you are away from them, you are to do those things which you know they would commend, were they present. Are you ever guilty of doing things, in the absence of your father or mother, which

you know they would be sorry for, if they knew it, and which you would not dare to do, if they were present to see it? If so, you break this commandment.—Good children, who love and honour their parents, will never do any thing, when they are away from them, which they would not be willing to do in their presence. Here is a story about

A LITTLE BOY WHO HONoured HIS FATHER
AND MOTHER.

A little boy, about seven years old, was on a visit to a lady, who was very fond of him. Although he was a great way from home, he behaved very well, and endeavoured to do every thing that he thought would have pleased his parents, had they been present. One day, at breakfast, there was some hot bread upon the table, and it was handed to him, but he refused to take it. Do you not like hot bread? said the lady. “Yes,” replied he, “I am very fond of it.” Then, my dear, why don’t you take some? “Because

my father does not approve of my eating hot bread." I suppose that his father thought, as most people think, that hot bread is not wholesome. But your father, said the lady, is a great way off, and will not know whether you eat it or not. You may indulge yourself for once; there will be no harm in it. "No, I will not disobey my father and mother. I must do what they have told me to do, though they are a great way off. I would not touch the roll, if I were sure nobody would see me. I myself should know it, and that would be sufficient." When the lady found him so resolute, in doing what is right, she was pleased with him; and, no doubt, he felt much happier, in his own mind, than he would have done if he had eaten the hot roll.

2nd. *You are to honour your father and mother, by loving and respecting, or reverencing them.* Do you not remember that, sometimes, when your parents have requested you to do a thing, you have preferred having your own way, and have

not done it? I am afraid that you do; for I have been very often grieved to see little children either refuse to do what their parents require, or, what is not much better, do it sulkily and ill-naturedly. And this, too, when the things required were designed for their own benefit. Such children surely break this commandment, for they neither love nor respect their parents.

Some who read this lesson may have no father or mother, and therefore think, that to *them* this commandment is not addressed. But I want such children to understand, that the commandment means not only their natural parents, but also those to whose care they are entrusted. And all children are to honour not only their fathers and mothers, but also their guardians, teachers, ministers, Sabbath school teachers, and all who are older than themselves, and who are trying to instruct them in religion, or knowledge. Remember, my dear children, that to such persons, you are under great obligations;

and you are bound to make them a suitable return for their kindness and love to you.

This commandment requires also, *that you honour the aged*. Always treat them with respect and kindness, especially if they are your relatives, or of your own family; and endeavour, by every act of attention, to help their infirmities and soothe their sorrows.

If children are servants, *they are to honour their masters*, and faithfully perform the duties required of them in the situation in which they are placed.

To those who obey this commandment, there is a promise—"That thy days may be long upon the land which the Lord thy God giveth thee." This promise means, that good children, who love and honour their parents, shall be more greatly blessed by God in this life, than wicked children, who disobey the commandment. Let me then urge it upon you, that you strive to obey this precept—as it will tend to increase your happiness on earth, and may,

by God's blessing, prepare you, when death shall call you away, for an eternity of happiness in heaven.

QUESTIONS ON LESSON XI.

What is the fifth commandment?

Why are children commanded to honour their father and mother?

What does honour here mean?

In what way are you to honour your father and mother?

What is said in the sixth chapter of Ephesians?

When are you to obey your parents?

In what other way, besides by obedience, are you to honour your parents?

Who besides parents are to be honoured by those who would obey the commandment?

Whom are servants to honour?

What is the promise connected with this commandment?

MARY ANN.

Dear children, the fifth commandment tells about honouring your parents. Now

I believe children often *disobey* their parents, without once *thinking* that they are breaking this commandment of God. I want to tell you a short story about a little girl, four years old, who broke this commandment, without thinking of it. I will call her Mary Ann.

Some months ago, there was a great meeting in the town where she lives; and a minister, who attended that meeting, took dinner, one day, at her father's.

When they came to sit down at the table, a little dispute arose between Mary Ann and her older sister Eliza, about their seats. Mary Ann wanted to sit where her sister did. Her father said, "Mary Ann, my dear, come and take *this* seat." She stopped and seemed unwilling to do as her father had commanded her. The minister turned round and said, "My little girl, do you remember the fifth commandment?" Mary Ann looked as though she knew it, but could not think how it began. The minister then told her the first word, "Honour." She then re-

peated the whole commandment, "Honour thy father and thy mother," &c. "Now," said the minister, "that means, when your father or mother tells you to do any thing, you must do it immediately, and do it pleasantly." Just as soon as this little girl found she was breaking one of God's commandments by not obeying her father, she left her sister and went and took the chair which her father had told her to take. As soon as she had obeyed her father and obeyed God, she began to look pleasant and happy—and appeared so all the time they were at the table.

Thus you see, my dear young friends, that children do sometimes break this commandment without *thinking* of it. But God is certainly angry with such children, because they are to blame for not thinking of his commandments. You ought to think of them every day. When you get up in the morning think over the commandments, and ask God to keep you all the day from breaking one of them.

If God had said nothing about it, it would be very wrong and wicked for children to disobey their parents; because your parents have always been doing every thing they could to make you happy; and you ought to love and obey them in return for all this kindness. But when we come to see what *God has said* in the Bible, about honouring your parents, it becomes *very wicked* not to love and obey them.

LESSON XII.

“Thou shalt do no murder.”—*Sixth Commandment.*

This commandment *forbids* our taking the life of another person. It also *forbids* all quarrels, or the indulgence of those passions, such as *envy, hatred, malice, revenge, and unjust anger*, which generally lead to the commission of this crime. I have before told you, children, that the law of God searches the heart, and I would again endeavour to impress it on

your minds. For you can never too carefully, or too frequently examine your hearts, and search the motives by which you are actuated. And remember, whether you do so or not—that “*God searcheth the hearts and trieth the reins of the children of men.*”

It is the law of God, that, *whoso sheddeth man's blood, by man shall his blood be shed.* And you know that it is also the law of our country, and of other nations, that the murderer shall lose his own life, for the crime he has committed. And he not only loses his existence on earth, but the life of happiness in heaven, which he might have enjoyed—for St. John says, *No murderer hath eternal life abiding in him. All murderers shall have their part in the lake, which burneth with fire and brimstone.* So dreadful is the condition of him who transgresses this commandment. Can it be possible, that one of you will ever fall under this heavy condemnation? I pray that you may not. And if you yourselves also hope so, you will wish to learn what

conduct you are to pursue, and what to avoid, that you may not fall under the curse of breaking *this* commandment.

Let us then, take the Bible as our guide, and learn what that teaches us. When our blessed Saviour was on earth, he told his disciples, that he came not to destroy the law, but to fulfil it. And the disciple that Jesus loved, has told us in one of his epistles, that, *Whosoever hateth his brother is a murderer*. And this disciple wrote these words, as the other persons who wrote the Bible did—as he was moved or directed by the Holy Spirit of God. Surely then, we are to remember and observe them.

He that hateth his brother is a murderer.—Satan, the great enemy of man, was a murderer from the beginning—and the envy, hatred, and malice, which reign in his bosom, lead him to seek continually to destroy the souls of men. Cain was *envious* of his brother Abel, because his own works were evil, and his brother's righteous—and he hated Abel, when he

saw that the Lord accepted the offering which he had brought to him, while his own was rejected. And, my dear children, you all remember the dreadful effects of Cain's anger. Oh, how painful to his afflicted parents must the scene have been, when they gazed on the pale, cold form of a beloved son, slain by the hand of a brother!

Esau *hated* his brother Jacob, because of the blessing his father gave him. And Esau said *in his heart*, the days of mourning for my father are at hand; *then* will I slay my brother Jacob. Gen. xxvii. 41.

Anger, envy, hatred, and revenge, wicked as the passions are, and severely as they are condemned, do not always lead their possessor actually to murder the person against whom they are exercised. But children, you know, that it is the *disposition of the heart* which God regards, and if he sees that, from some slight cause, you are angry with your brothers or sisters, or any one else, or that you get into a passion, and try to vex and trouble

one another; that you *hate* your brother because he is good and obedient, and is commended for doing those things which you have neglected—then let me tell you, these same dispositions, if you continue to indulge them, *may* lead you (oh, dreadful to think of it!) to do as wickedly as Cain did—even to murder your brother. And more than this: in the sight of that great Being who knows all your ways and who looks upon your thoughts, you are, if you possess these dispositions, guilty as a murderer. Even if you do no injury to the person you thus dislike, yet if in your heart you *wish* him harm, you break this commandment.

I will tell you a story about a little girl.—She used to get a verse in the Bible every morning, to say to her kind mother, who one day asked her if she had ever broken the sixth commandment. She thought she had not; but her mother convinced her that she had. I want all of you to think, whether you have ever broken it in a similar manner. Our blessed

Saviour has told us, "Whosoever is angry with his brother without a cause, shall be in danger of the judgment." Matt. v. 22.

HARRIET AND WILLIAM SAUNDERS

Were one morning engaged in learning a text from the Bible, when Harriet, who was older than her brother, said to him, "William, let us try and see who will learn the text soonest, you or I."

They sat down, and read the texts over several times; and both sprang from their seats together, and ran to their mother to be heard. Harriet, as being the eldest, was heard first.

She repeated the first part of her text pretty well; but she had been too much in a hurry to learn it thoroughly, and before she was half through, was obliged to stop, unable to remember what came next. Her mother gave the book to her, that she might take it back to study longer. Harriet did not take it, but said, "Stay, mother, wait one minute! Let me think a little, for I'm sure I know it. Just

stay a single minute!" Mrs. Saunders took back the book, and Harriet stood still, her eyes fixed on the ground, and the colour rising higher and higher in her cheeks, till, on her mother's once more returning the book, she burst into tears, and casting on her brother a look of rage and spite, went to the other end of the room.

God had given to little William a very good memory, and he was able, though he had studied his lesson no more than his sister, to repeat his text perfectly. Forgetting that he had no right to be proud, because he could learn more quickly than his sister—forgetting that his memory was given him by God, "from whom cometh every good and perfect gift,"—as he passed his sister, when he took his Bible to its place, he cast a look of triumph on her, and left the room.

This was too much for Harriet's patience. She was as angry with her brother as she ought to have been with her-

self, and sat crying in the corner, partly for anger and partly for vexation, till her mother was ready to go down to breakfast.

During breakfast, many were the looks of anger, I might almost say of hatred, that she cast on him; and many were the unkind actions with which she strove to vex him.

All the morning Harriet continued sulky and unkind to her brother. Once, for example, he came up to her with his kite in his hand, and asked her in a very pretty manner, if she would not please to fix the tail of his kite, for it was all entangled. Instead of doing it cheerfully, she refused, in a harsh, cross voice, saying, he was always troubling some one or other with his kite; and at the same time pushing him from her so roughly that the kite was all torn and spoiled.

Well, my dear children, what think you of Harriet Saunders? I have copied this story from a little book I have been reading, called "The Sixth Commandment." I think she was angry with her

brother, and hated him, and I fear that very many children are equally guilty. Perhaps they never before thought so much about it; and if so, this is the very design I have in view in writing to you, namely, to lead you to *think* more about the commandments, that you may *feel* your sinfulness. For then I hope you will go to our Lord Jesus Christ, for pardon and for grace, that you may by his assistance be sorry for, and forsake all your wicked ways. And when you think how often you have done wrong, and how weak your former resolutions of amendment have proved, will you not ask God for that assistance which no one else can give you? Do so, children; and God who has commanded you to remember him in the days of your youth, will look graciously upon you, and impart to you the disposition to walk in the way of his commandments, with a perfect heart. Do so, and you will more than repay all your teachers for their efforts and their prayers.

QUESTIONS ON LESSON XII.

What does the sixth commandment forbid?

Do the commandments relate to any thing more than our outward conduct?

Who searcheth the heart?

What does John say of murderers?
1 John iii. 11—15.

Who was a murderer from the beginning? John viii. 44.

Who hated his brother? Gen. iv. 8—15.

What can you tell me about Harriet and William Saunders?

Do you think that you have ever felt as Harriet did?

If you have been angry with your brother, have you broken the commandment?

To whom should you go for assistance?

LESSON XIII.

“Thou shalt not commit adultery.”—*Seventh Com.*

In my last lesson, on the sixth commandment, I spoke more particularly of

the feelings and thoughts of the heart forbidden by that command, scarcely touching upon the act of committing murder. I shall pursue a similar course with this commandment: the outward act it condemns, is so generally condemned by men, that I need dwell no longer upon it than to refer you to some passages of the Bible, which speak of the consequences and punishment of adultery. Prov. vii. 27. 1 Cor. vi. 9. Rev. xxi. 8.

But, my dear children, this commandment is very extensive in its application. It forbids all those feelings and desires of the heart, which, if farther indulged and carried into practice, would lead to the commission of adultery, &c.

It requires purity of intention, and the proper regulation of all our desires. It requires us to guard our thoughts when alone, as we should our conversation and example when in company. We are to avoid all uncleanness in appearance or conversation. In foolish talking and jesting we must not indulge, (Eph. v. 3—5.)

for God designs our bodies as temples for the residence of his Spirit, and has not called us to uncleanness but to holiness. 1 Thess. iv. 7.

Remember children, that the *pure in heart* are blessed, for they shall see God; and we can judge of the state of our hearts by the conversation which proceeds therefrom, "for out of the abundance of the heart the mouth speaketh." As we know a good tree by its bearing good fruit, so can we discern a pure heart by the chaste conversation of the tongue. "Even a child is known by his doings, whether his work be pure, and whether it be right." Prov. xx. 11.

My dear children, have you ever so far forgotten this declaration of the Bible, that for every idle word you must give account at the day of judgment,—as to be guilty of using not only idle and unmeaning, but indecent words?

If so, oh remember that this commandment forbids your speaking or writing impure and indecent words.

It forbids all allusions which are not sanctioned by virtue and propriety.

It forbids your reading or lending books of a low and vulgar character.

It forbids low and frivolous conversation.

It forbids your gazing at indelicate pictures or representations.

Children, you all desire to inherit in another world, that happiness which is promised to the CHRISTIAN. To attain this happiness, you have been taught that it is necessary your natural desires and pursuits should be changed. The works of the flesh are contrary to those of the spirit, and opposed to the law of God. All who are led by their own sinful lusts, are in bondage to this world; and they have no desire to know and do the will of God, and to follow the guidance of his blessed Spirit. Such may be the case with you; and one mark by which you can determine whether it is the case, is this:—Do you guard your thoughts? Do you set a watch at the door of your lips,

that you offend not with your tongue? Or do you frequently make use of such expressions as you would be ashamed to have your parents or your Sabbath-school teacher hear? Such expressions, remember, the great Jehovah hears, and for them you must give account.

And, my dear children, do any of you desire to keep this commandment? Is it your wish to know what the Lord will have you to do? Would you have a hope in Jesus, that you may die the death of the righteous? Then go to him; offer him your hearts, devote yourselves to his service, and resolve in his strength to forsake every evil way and all wicked thoughts in which you have indulged; and, having a good hope in Christ, purify yourselves even as he is pure: and *then*, when the things of earth recede, and those of eternity unfold, your kind Saviour will say, Come ye blessed children of my father, inherit the kingdom prepared for you from the foundation of the world.

QUESTIONS ON LESSON XIII.

What does the Bible say of the adulterer?

Why are the pure in heart blessed?

Who are pure in heart?

How far does this commandment extend?

What does it forbid?

Can you be happy if you live in sin?

Who came to save sinners?

What must you do to be saved?

LESSON XIV.

“Thou shalt not steal.”—*Eighth Commandment.*

This commandment forbids our taking what belongs to another, and appropriating the same to our use. Under the Jewish law, the offence was punishable with death. By our laws it is punishable by imprisonment, for a longer or shorter period, as the circumstances of the theft may seem to require. Children are frequently guilty of this offence. Nature

unaided by religious principle, inclines very young children to take what does not belong to them. Out of the heart proceed, among other sins, *thefts*; and we too frequently find that this propensity increases with mature age. "He that is unjust in the least, is unjust also in much," is the language of the Bible, and it is proved by daily experience. Although children are sinners, and need to be renewed and cleansed from their wickedness, before they are prepared for death—before they can enter heaven; yet compared with many older people, they are sometimes said to be innocent. How careful then, my dear children, should you be in forming those habits and establishing those characters, which in all probability will remain unaltered throughout eternity. When once you indulge in any forbidden sin, although your conscience may at the time reproach you for the offence, yet the next deviation from the path of virtue will be less difficult, until from comparatively small offences, you

are led by the wickedness of your hearts and the temptations of the great adversary of your souls, to the perpetration of others, not only contrary to the holy law of Jehovah, but punishable by the laws of your country.

Let us try to apply these remarks to the eighth commandment. Have you ever taken what was the property of another? Has any little boy ever stolen a knife, or marbles, or books, or any thing, however small the value, from his playmate or from any one else? Have you ever robbed any one of his fruit, or in any other way defrauded the owner of what belonged to him? Or has any little girl taken needles, scissors, or the playthings of her companion? Has she privately taken from her parents, what it was improper she should have? Let me ask such a child, did not *something within you* tell you that you were doing wrong? Were you not sorry that you had thus injured your neighbour? Yet notwithstanding you were sorry, fearing you might be found out, was it

not more easy for you to do wrong the next time? And should you continue to steal, you may in time begin to think there is no harm in it. Many children have in this way been led from small thefts to such a measure of wickedness, as to make them a pest to society, and render it necessary that they should be put in prison as a punishment for their crimes.

Oh, my dear children, resist the very first temptation to steal. Remember the commandment, and remember also that *thieves* shall not inherit the kingdom of heaven. 1 Cor. vi. 10. And if any child has ever been guilty of breaking this commandment, let him pray to God that he may follow the direction given by St. Paul, "Let him that stole steal no more." Eph. iv. 28. For should it be practised it will lead to disgrace in this world, and everlasting misery in the world to come.

I shall finish this with an account of a

little boy who felt guilty of breaking the eighth commandment.

“A teacher in a Sabbath-school going to visit a boy who had been absent, heard the following story related by his mother. ‘O mother,’ said the boy as he entered the house one day, ‘something has killed all my rabbits, and it is a judgment of God come upon me for stealing food for them; but,’ he continued, ‘I am glad that I have none left, for that would be a temptation to make me steal again.’”

Now, should any child remember that he has broken this, or any other commandment, and feel guilty as this little boy did, I will tell you what to do: go to God, and ask him for his dear Son’s sake to forgive you, and also pray that you may be delivered from evil.

QUESTIONS ON LESSON XIV.

What does the eighth commandment forbid?

How was this offence punished under the Jewish law?

How is it punished by our laws?

What is said in Luke xvi. 10?

Are you naturally inclined to do good or evil?

Can thieves inherit the kingdom of heaven?

What is said in Ephesians iv. 28?

EIGHTH COMMANDMENT.

While thinking of this commandment, I was reminded of a little boy, whom I once saw. His father told me, that when his little son was about three years old, one day he was doing some work, and George was out with him. As he was busy, the little fellow crawled through the fence into another man's orchard, and picked up some apples, and then came back to him with both hands full. The father knew that now was the time, while his child was young, to make an impression on his mind, which he would never forget. So he said to him, "George, my son, these apples are not *mine*, they are my neighbour's." He then told him how

wicked it was to take things which belong to another person. He told him it was *stealing*, and that God is angry with us when we do so, for he has told us, in one of his commandments, "Thou shalt *not* steal." Such was the impression made upon the mind of little George, that he has never repeated the offence; and whenever he sees his little mates getting apples, which do not belong to their parents, he tells them it is wicked, that it is breaking God's commandment, which says, "Thou shalt not steal."

Some children may think, "Why that was a very little thing, just to take a few apples." But remember, dear children, that no *sin* is *little* in the sight of God. Besides, almost all persons who have been sent to prison for breaking the eighth commandment, probably began *at first* to take some very small things; and then they would take something a little larger or more valuable, till at last they were not afraid to steal any thing.

O, it is very dangerous to commit what

we call little sins. Beware then, children, how you ever take *any thing*, however small, which belongs to another, without his consent.

I have seen children go to the closet, when their mother was out of the room, and take cake or sugar and put it into their pockets, and go out and eat it. Now those children are standing on slippery places. They are in a path which will lead them, if they do not forsake it, into open vice and crime, and perhaps to the prison; and unless they repent, to ruin in another world.

LESSON XV.

“Thou shalt not bear false witness against thy neighbour.”—*Ninth Commandment.*

A false witness, is a person who says, or testifies of another, what is not true. He may do so in a court of justice, in conversation, by insinuation, and a variety of ways, which I shall endeavour to describe so that you may understand.

A court of justice is the place where offenders against the laws of the country are tried. Witnesses are called upon to tell what they know, either in favour of the person who is to be tried, or against him. Witnesses always promise to tell nothing but the truth—yet they too often disregard their solemn oath, and bear false witness against their neighbour. It was by the testimony of *false witnesses*, that our Saviour was condemned. Matt. xxvi. 59, 60.

Stephen, the first martyr, when brought before the council, or court, was accused by *false witnesses*, by whose testimony he was stoned. Acts vi. 13. vii. 58.

In our own courts this commandment is often disregarded: men destitute of religion forget the word of God, that a *false witness* shall not go unpunished; and say what is not true, to the injury of the property and reputation of their neighbour. Children are not often brought into court, and therefore there is not so much danger

of their transgressing this commandment in this way.

But the commandment extends its requirements much farther. You break it, *if at any time, or in any place, you say of another what is not true.* If you slander another person. “If you go up and down as a *tale-bearer* among the people.” If you speak evil one of another, or in any other way unjustly injure the character of your neighbour. If you maliciously insinuate that he is dishonest. If you censure and ridicule his good actions, attributing them to bad motives, you most certainly transgress the spirit of this commandment.

There is great danger, children, if you have not already broken *this* commandment, that you may do so. Will you try to remember what you have said or done within the day past to injure your brother or sister, or school-fellow, in their reputation? Have you been angry and slandered them? Have you been anxious to make known their faults, going with wil-

ling pace, a little tale-bearer, to speak evil of them? Do you ever call one another by foolish and improper, and sometimes indecent and wicked names? If so, you are not guiltless.

But there is yet another sin, offensive in the sight of a pure and holy God, which is condemned by this commandment—and to which some children are addicted. Need I tell you, my dear children, that *all lies* are a violation of this commandment. A wise man was once asked, what a person gained by telling a falsehood—he replied, “Not to be believed when he spoke the truth.” And a wiser man has said—*The lip of truth* shall be established *forever*, but a *lying tongue* is but for a *moment*.

The tongue is a very deceitful and a very unruly member, and it requires great care of those much older than you are, to keep it under due control. Children should therefore be more watchful, to say nothing which they had better leave unsaid. Above all, shun a lie as you would the

plague—nay more—the latter can only put your body in danger, but a lie unrepented of, will destroy your immortal souls—for God has said, *he that telleth lies shall not tarry in my sight.*—And John, when enumerating those who were without the gates of the heavenly city, mentions *whosoever loveth and maketh a lie.* Rev. xxi. 8. xxii. 15.

The liar is to be shunned—keep not company with any one that practises deceit. If you are ever tempted to tell a falsehood, recollect that you are involving yourself in a crime ruinous to your character in life—and to your hopes of happiness in death. For if you once depart from the truth, you will find it very difficult to regain the eminence from which you have fallen. And the liar is generally found out; he may be successful, for a time, in deceiving others, but there is one being that he cannot deceive. Never let it be said of one of you, that you have told a lie. Always speak the truth; and have such a principle of honesty about

you, that your word will never be questioned; feel and act as did George Washington when he was a boy—and let your language and conduct correspond with the sentiment of his heart—"I CANNOT TELL A LIE, PAPA, YOU KNOW I CANNOT TELL A LIE." Some of you perhaps, have never heard the story, and therefore I will relate it to you.

"It is said that when this great man was not older than many of my little readers, some one made him a present of a little hatchet. He was much pleased with the present, and went about chopping many things that came in his way—and going into the garden he cut the bark from a fine cherry tree which his father highly valued. The next morning when his father saw the tree, he inquired who had thus cut and injured it—but no one could inform him. At length, however, George came with the hatchet in his hand where his father was, who immediately suspected him to be the culprit. 'George,' said his father, 'do you know who killed that beautiful

little cherry tree yonder, in the garden ? The child hesitated a moment, and then nobly said—‘ I CANNOT TELL A LIE, papa, *you know* I CANNOT TELL A LIE. *I did it with the hatchet.*’—(Now hear what his father said, and let it teach you, children, to be as noble and high-minded when you have done wrong as was this good boy.) ‘ Come to my arms ! Glad am I, George, that you have killed my tree ; you have paid me for it a thousand fold. Such an act of heroism is of more worth than a thousand cherry trees, though blossomed with silver, and their fruits of gold.’ ”

Such, children, will be the feelings of all your friends towards you, if, when you have done wrong, you nobly confess your fault. But some are so foolish as to think themselves excused if they can conceal their crime : let such remember, that,

He that does *one* fault at first,
And *lies* to hide it, makes it *two*.

Yes, children, you add to your guilt, by concealing it ;—for the sin will not go unpunished. Do you not remember the af-

fecting story of Ananias and Sapphira, and of their punishment for lying? Let such warnings impress your hearts with the importance of always saying what is true.

QUESTIONS ON LESSON XV.

What is meant by bearing false witness?

Do liars bear false witness?

What is said in Rev. xxi. 8. xxii. 15?

Should you keep company with the wicked? Prov. i. 10, 15, 16.

What did Washington say when a little boy?

Are liars generally found out?

How were Ananias and Sapphira punished? Acts v. 1—11.

LESSON XVI.

“Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.—*Tenth Commandment.*”

In this lesson, we are to consider the last of the ten commandments. To COVET means, to desire to possess what belongs to another. And the commandment forbids us to covet or desire *any thing* that is our neighbour’s—especially does it condemn all unjust means to obtain what he is unwilling to part with.

This commandment, I am sorry to tell you, is very often broken by a great many people. Children are in great danger of acquiring a covetous disposition; more particularly those children who are lovers of pleasure more than lovers of God. There are many passages in the Bible which warn you to “take heed and beware of covetousness.” And there are some mournful narratives recorded on its

sacred pages, of the awful judgments which God has sent to punish those who have unjustly desired and obtained what was the property of another.

Gehazi, the servant of Elisha, is one instance. 2 Kings v. 20.

Judas who betrayed our Saviour is another. John xii. 6.

Ananias and Sapphira were covetous. Acts v. So were the Pharisees. Luke xvi. 14.

But it is not necessary, my dear children, to go so far back, to prove that God abhorreth the covetous, as David says. Ps. x. 3. The fact, that God has said so, would be sufficient, were there no examples to prove the truth of the declaration. That this disposition, when indulged, leads its possessor to the most unjust acts and sinful desires, the experience of all ages most fully proves.

But in what way do children break this commandment? Do you not often wish for many things, which you are unable to get? Have you not at some time, which

you can recollect, tried to obtain some article, the property of your playmate, which he was unwilling to part with? or have you not cast a covetous eye at the fruit in your neighbour's garden? When you have been with other children, better clad than yourselves, have you not desired, although unnecessary for your comfort, that you might obtain the same? or have not your desires extended to the books, money, or other possessions of your companions? If so, then I fear you have forgotten the words of the command—*Thou shalt not covet, or desire any thing that is thy neighbour's.* Now all these and many other desires of a like nature, may lead to open violations of the law, and therefore they are condemned. And when you think, that out of the heart proceed all our evil thoughts and desires, you will see the necessity of great caution, in examining your motives—that you may follow the advice of Paul, who says, “*Let your conversation be without covetousness, and be content with such things as ye*

have." You are to be contented with such things as God has given you, and remember, children, whenever you desire what you cannot obtain, that you transgress the spirit of this command—you offend that good Being who has given you so many blessings, by coveting those very things, which he may have forbidden, and which, could you get them, might prove the cause of your greatest misery.

Rich people are too often cursed with a covetous disposition, which leads them to break the other commandments, particularly the first, for instead of worshipping the true God, like the children of Israel, when Moses was on the mount, they turn to the idol, which their own hands have made, and worship their gold; set their hearts upon those worldly things they possess, and forget God the giver—forget that no covetous man, nor any other sinner who wilfully breaks God's holy laws—hath any inheritance in that holy and glorious kingdom, which our Lord and Saviour Jesus Christ has pre-

pared for those that love him and keep his commandments. Let your desire, my dear children, ever be as expressed by the pious psalmist—(who himself once most wickedly coveted what he afterwards most sincerely regretted and repented of)—*Incline my heart to thy testimonies and not to covetousness*—Ps. cxix. 36, and if in faith and sincerity you offer to God this prayer, you may be able to say at the close of life, with a holy apostle, I have coveted no man's silver or gold. Acts xx. 34. That such may be the case, and that God may have mercy upon you, and impress all that instruction I have endeavoured to communicate in these lessons, upon your *hearts*—so that they may exert an abiding influence upon your *lives*, is my sincere desire and prayer.

QUESTIONS ON LESSON XVI.

Repeat the tenth commandment.

What does covet mean?

Relate the story of Gehazi the servant of Elisha.

Can you remember any narratives in the Bible of covetous persons?

TENTH COMMANDMENT.

"I wish I had a parasol," said a little girl, between three and four years old. "Ah!" said her sister, about six years old, "don't you know that you are breaking the tenth commandment?" "No," answered she, "I do not wish for other people's things." "But you ought not to wish for more than God gives you," replied the sister.

The same child who gave the above reproof, had a severe fit of sickness shortly after, and when recovering was a little fretful, when the younger sister gave her a slap. The little sufferer said nothing at that time, but next day she thus addressed her sister, "You did not treat me well, yesterday; you slapped me." "Well," retorted the little one, "you were cross." "But," said the elder, "you know I am weak, and the Bible says, 'the strong must bear with the weak.'"

CONCLUSION.

I have now completed the design I had in view at the commencement of these Lessons; and I trust some of you may, by the instruction given, better understand the holiness of the *law*; and your own neglect to perform what it requires of you; and that you are desirous of walking in *all* the commandments blameless—remembering the words of our Saviour, that *whosoever offends in one point is guilty of all*. The Bible has said, “There is not a just man on earth who doeth good and sinneth not.” Do you feel that you have many times broken *some* if not *all* of the commandments; are you convinced by the law of sin; are you constrained to cry, “What shall I do to be saved?” If this is the case, then would I direct you to the Saviour of sinners—the Lamb of God who taketh away the sin of the world. Then would I direct you to Jesus, who commands us to lead you to him. He will give you a *new heart* and *new desires*,

by which you will continually be enabled by his assistance to keep the commandments, which instead of being wearisome, will on the contrary be delightful to you.

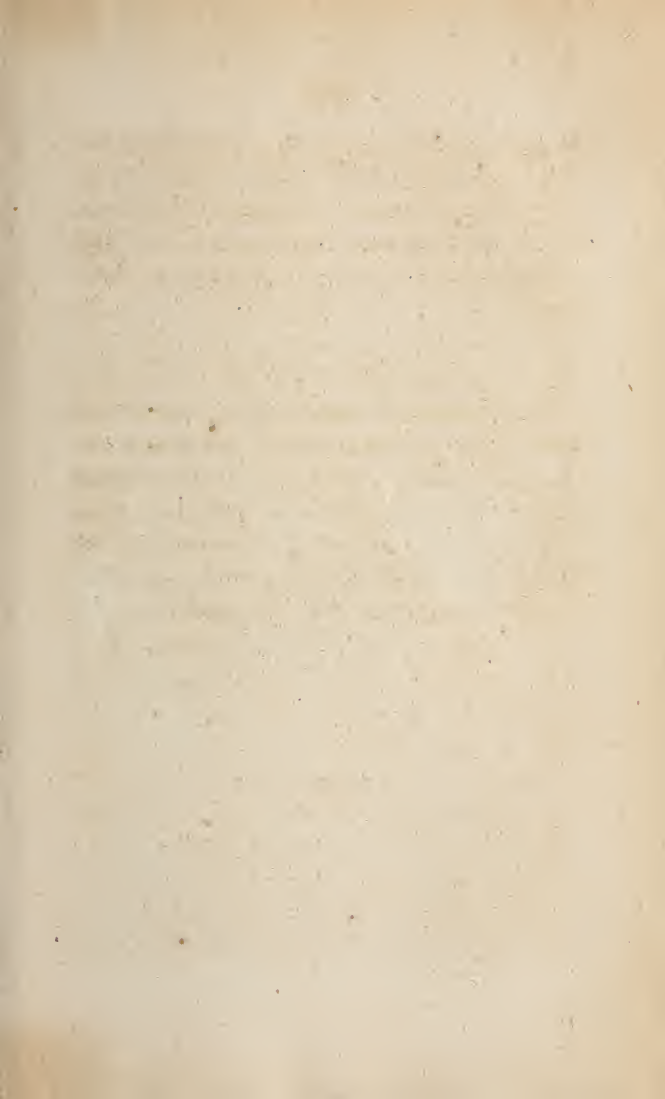
My dear children, the more you reflect upon the spirituality of the commandments, the more you will discover your frequent violation of them; the more you will perceive your need of that grace and assistance which cometh from God only, that you may be enabled to keep them, not only outwardly in your body and actions, but inwardly in your soul and motives. As I know that you will not *love God and keep his commandments* unless you desire and seek a *new heart*—unless, in the language of the Bible, you are *born again*, and become the children of God, I feel it a duty to enforce this solemn truth upon your minds. And as my lessons are now ended, will you not inquire whether you have profited by them? And may it be found at the last great day, when you and I shall meet at the judgment, that although by the law

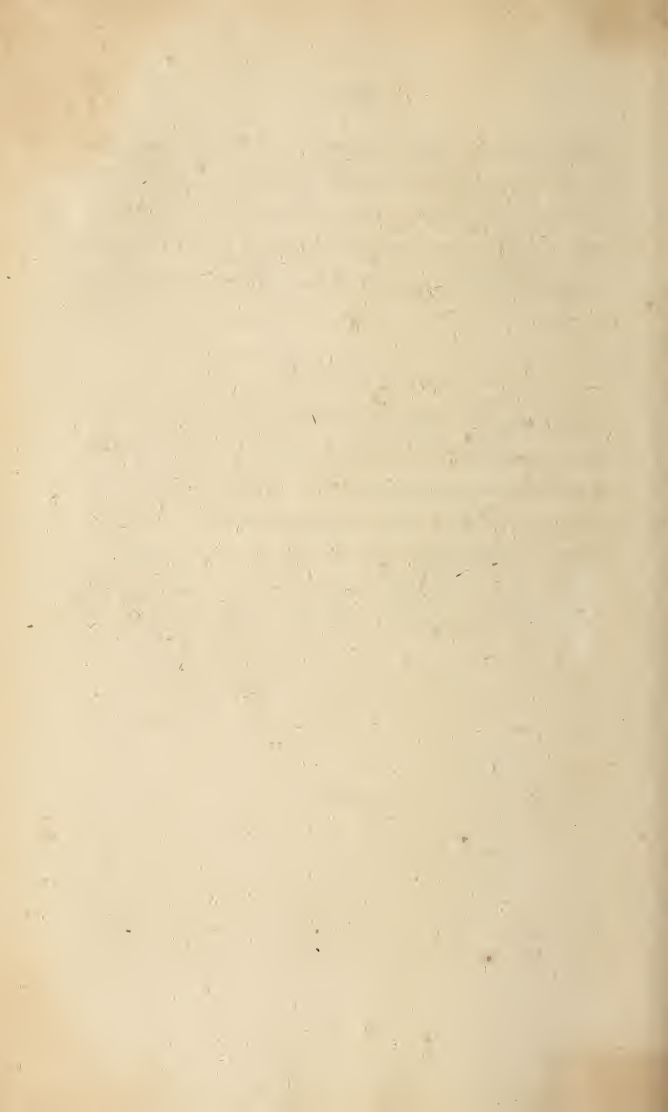
no flesh shall be justified, yet through the compassion of our Saviour, we shall enter into those mansions of eternal happiness, which are reserved for all who keep the commandments and are guided by their spirit.

WHAT SIN IS.

The following remark was made by a little infant-school girl, not five years old. On questioning the scholars concerning Adam's disobedience, the teacher said, "Was there so great sin in merely eating that fruit." "O," said this little one, "but it was sin, because they *disobeyed God!*"

END.







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